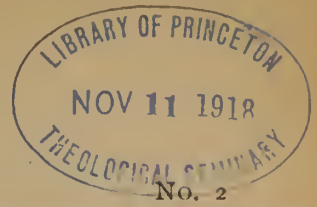


A Religion of Freedom and Earnestness



Vol. XVIII

# The American McAll Record



April  
1900

MRS. CHARLES H. PARKHURST  
President of the American McAll Association

# THE AMERICAN McALL RECORD

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All orders and remittances for literature should be payable to Miss Caroline Remington, General Secretary, 1710 Chestnut Street, Philadelphia, Pa.

# The AMERICAN McALL RECORD

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VOLUME XVIII

APRIL, 1900

NUMBER 2

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THE ANNUAL MEETING  
will be held in  
THE FIRST PRESBYTERIAN CHURCH  
Pittsburgh, Pa.

REV. MAITLAND ALEXANDER D.D. Pastor  
On Thursday and Friday  
May 10th and 11th.

For particulars address Mrs. Moses Atwood, 201 Ridge Ave., Allegheny, Pa. Each Auxiliary is entitled to send five delegates.

This month our Home Department is given a degree of prominence and an extent of space which may not always prevail. At the present moment, what our Auxiliaries most need is to feel one another's heart beat. They have gone on in too much isolation perhaps, in the years that are past; they have not realized either the importance of the Association of which they are a part, or their own importance in the Association. The smallest Auxiliary cannot die, and not the whole body suffer. No member of an organism can live apart from the organism, nor can the organism fail to suffer when deprived of its least important member.

It is greatly to be hoped that our Auxiliaries in Pennsylvania, Western New York and Ohio will be largely represented at the Annual Meeting. Pittsburgh is very central to a large number of Auxiliaries. The way thither lies through a region of wonderful beauty, and friends of France, though not members of any Auxiliary, may give and receive good by attending our meetings. Our former custom of receiving such as visiting delegates, discontinued of late, would doubtless be gladly revived in favor of such.

Pleasant reading in THE RECORD this month in regard to the work of our own Auxiliaries:

See *New Haven*, for signs of interest extending out to new fields.

See *New Brunswick*, for a meeting preceded by united prayer.

See *Worcester*, for an illustration of making the most of existing circumstances.

See *Boston*, for a manager's meeting, with nearly every manager present in a meeting full of spiritual power. McAll Auxiliary meetings in any city should be the places where women seeking the higher experiences of Christian life could find food and satisfaction.

See *Salem*, for a meeting held on the day of the Great Storm, Feb. 18th. Out of "great storms" should come great results.

See *Meriden*, for account of a meeting that taxed the capacity of the room to accommodate the people in attendance, and taxed the purveyors of cocoa and sandwiches to supply the wants, and taxed the physical endurance of the reception committee in the shaking of hands and variety of friendly greeting. As Poet Markham says: "The social man is at the door." Consecrated social union is before us as a possibility.

See *Philadelphia*, for an exceedingly well-ordered campaign extending over a week. Philadelphia has set the pace, let other cities beat it if they can; certainly here is suggestion for the future. Large cities can plan such a series of meetings, touching important points in the city. Smaller cities that are contiguous can arrange meetings between them. Let members of the auxiliaries attend such meetings in as large numbers as possible. Such attendance gives the appearance of solidity and vitality to the work.

*A word to the wise:* The example of our President in keeping while in France a diary for the benefit of her Auxiliary, as seen on page 14.

*All auxiliaries* that publish reports will please send them as soon as issued to the Secretary, S. B. Rossiter, 346 W. 28th Street, and also to the Editor of THE RECORD, 156 Fifth Avenue, New York City. Every report contains items and information that other auxiliaries would be delighted and profited to hear. They will hear of them through the pages of THE RECORD. The corresponding secretaries are urged to give as many of these interesting items as possible.

*Leaders of auxiliaries* where meetings have been held are requested to be prompt to send an account of the meeting, number of new members, number of new subscribers to THE RECORD, and any item of the advance of the work.

The *improved appearance* and *added cost* of THE RECORD will warrant the Association in asking members to give twenty-five cents a year for it. The new year commences February, 1901. This is timely notice, and we hope to make THE RECORD so valuable this year that every one will feel that the sum of twenty-five cents for so much excellent and stimulating matter is "all too small."

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In the first number of the newly launched French journal, *l'Avant-Garde*, is a very striking article by M. Wilfrid Monod, the son of our long-time friend, Pastor Theodore Monod, and himself pastor at Rouen, where he has rendered good service in helping our Boat work. Referring to the hymns in the McAll collection, *Cantiques Populaires*, now generally used in evangelistic meetings of the French Churches, he says that they should inspire Christians who use them with a sense of shame. They announce, M. Monod says, "the good news," and what was the good news announced by Christ? He went about *doing* good; not merely *telling* people about the kingdom of heaven, but doing his part towards realizing it, healing the sick, comforting the afflicted; more important still, he, and the apostles after him, announced *a new social state*. It is a mistake to say that Jesus never meddled with politics. His entire work, and that of his apostles, looked towards the downfall of the existing civilization, which was pagan, and the erection in its ruins of a new civilization, which should be Christian.

## OUR PRESIDENT

There is not a contributor to the McAll Mission in this country who will not be grateful to Mrs. Parkhurst that at the urgent request of the Editors of *THE RECORD* she consented to put aside her personal feelings and have a photograph made for use on the cover of this number. This lovely picture doubles the value of the April Record, not only to those who always read it but to the finances of the Mission. For it needs no prophet to say that many will take this copy who have never read *THE RECORD* before—perhaps never seen it before—and reading it from interest in our President, will be won to an interest in the work to which so much of her life is devoted.

A brief sketch of Mrs. Parkhurst's life will be valued by all. Ellen Bodman was born in that lovely New England village on the confines of three States, Charlemont, Mass.—a village which has sent out more than one person of celebrity. Here among the hills she passed the first six years of her life, her father being President of a country bank and keeper of the village store. Then came a few years in scholastic Williamstown, and after that a removal to Northampton.

Her father was a man of strong character, who impressed his personality upon all with whom he came in contact. Whatever strength of character Mrs. Parkhurst possesses came, she believes, as a heritage from her father, while her mother gave the strong religious bent, with the inheritance of mission interest.

It is a family tradition that "mother would sacrifice any personal comfort to help the mission cause."

A missionary cousin visited the home at one time, and fired the youthful heart of the daughter with the desire to enter the foreign mission field when she grew up. Being told that it meant sacrifice *now*, she cast about as to what she could give for the cause. She had so little money—that would not count. Finally she remembered that she had been promised a new dress: might she give the price of that? Her mother said "Yes, if she was willing to go without the dress." She gave it, and the same spirit of sacrifice was inculcated by the



dear mother as long as she lived. Thus it is that Mrs. Parkhurst owes her love for missions to her mother's precept and example.

In 1870 our President married C. H. Parkhurst, then a teacher in Williston Seminary, Easthampton. A year later they went abroad for study. After two years they returned and Mr. Parkhurst was ordained to the ministry. His first pastorate was in Lenox, Mass., where Mrs. Parkhurst's early missionary training made her a working force. For various reasons the women's work of the Church was at a low ebb, but interest was again aroused, and various lines of work inaugurated. The strain proved too great for the not very strong health of Mrs. Parkhurst, and after five years she succumbed and a long illness followed, in the midst of which came the call to New York, which was accepted.

After four years Mrs. Parkhurst, was able gradually to take up her interest in Church and Mission lines, and she has never since laid them down. She is identified more or less closely with all lines of activity in the Madison Square Church, and deems it her highest happiness to aid her husband in every line of work.

Some ten years ago she was made President of the American McAll Association and has held the office since, the executive ability which she inherited from her father eminently fitting her to be at the head of an Association of this kind. It is, however, her mother's love of missions that holds her there.

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FORM OF BEQUEST FOR PERSONAL ESTATE.

I do give, devise and bequeath to the American McAll Association the sum of \_\_\_\_\_ dollars.

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FORM OF BEQUEST FOR REAL ESTATE.

I do give and devise to the American McAll Association the following described property :

## OUR HOME DEPARTMENT

The Meriden auxiliary is extremely flourishing.

**Meriden** Its president, Mrs. H. B. Allen, takes great delight in her work and no means are left untried to keep the Auxiliary up to the boiling point. The annual meeting is made an event of the season. The members are urged to bring their friends and a large gathering is the result. This year the meeting was held in the old First Congregational Church, on the afternoon of February 19, the genial pastor of the church presiding. The Representative Secretary, Rev. Dr. Rossiter, was present and spread before the meeting the work in France, its perils and its opportunities. A reception followed and the whole audience was invited to meet the officers of the Auxiliary and Dr. and Mrs. Rossiter, who were also of the receiving party. Refreshments were served by the young ladies of the Church and Auxiliary and all voted it a most pleasant occasion.

**Prayed, Planned  
and Pushed.** Philadelphia has had a ten days' series of meetings in churches, prayer meetings and parlors. Philadelphia has set the pace. Other cities may well follow the example. Much prayer preceded the meetings and prayer was answered in a wonderfully satisfactory way. Money was pledged, new churches interested, young people's societies were enlisted, young men's societies pledged themselves to the work, ministers became more keenly alive to the great opportunity of extending Christ's Kingdom in France, and many new Auxiliary members were secured. Why should not all our large cities enjoy a similar series? Cities of smaller populations might unite. Choose your dates for the fall as soon as possible. New York City has already chosen the month of November; Chester and Wilmington are thinking of the last two weeks of October. Get in as much work in the early fall as possible. Meetings preceding the annual meeting, or the time set apart for collecting by managers in the churches, are of great help to the collectors. An united movement on the part of all the Auxiliaries would lift this blessed work up to the plane it ought to occupy.



**The Ladies of  
New Brunswick** Prepared for the visit of the secretary to their city by a prayer meeting called for Saturday afternoon, February 3rd, and earnest prayer was offered that God's blessing would rest upon all the services of the Sabbath day. The McAll Mission work was presented in the historic First Presbyterian Church, and the offering of the morning was shared between the Church and the Cause. New members were obtained for the auxiliary, and new subscribers to THE RECORD. In the afternoon Dr. Rossiter spoke to the Sabbath-School of the Second Reformed Church, where a young lady canvasses for the cause. In the evening the wonderful story of God's work in France was told in the First Reformed Church, and great interest was aroused. New Brunswick is going to do her full share and more.

**The New Haven  
Auxiliary** Claims to be the first, or among the first, auxiliary for men in this country, and certainly it is among the first in interest and zeal for the work. It is most excellently organized, with an efficient board of officers, and the entire membership are full of zeal. Their annual meeting occurred on February the 5th, at three o'clock, in the cheerful chapel of Union Church. Dr. Smyth of the Congregational Church presided, Dr. Munger graced the occasion by his presence, and other busy gentlemen found time to be there. After reading the reports of the year, the meeting was addressed by the Representative Secretary. Tea was served at the close of the service, and members and friends had opportunity to consult about the cause. There were several present who expressed great interest in the work and expressed also the determination to enlist ladies in their own church in the work. The meeting was full of interest and of cheer.

**Worcester and  
Its Doings** A meeting in the McAll interest was held in the Old South Church; the pastor, the Rev. Dr. Conrad, having sailed for Europe, left the meeting in charge of Dr. Rossiter, our Secretary. He presented at some length the history of the great cause of God in France. The people were interested in the address, and contrary to their usual custom, allowed an offering to be

taken for the cause. The public service for the McAll work was held in the Union Congregational Church. The very inclement afternoon prevented a large attendance, but notwithstanding, new auxiliary members were obtained, interest was aroused, and Worcester auxiliary under the spirited lead of her president, Mrs. S. Harlow, with the aid of the board of managers are resolved to increase their yearly amount to \$500.

**Busy Boston** Found time to listen to the McAll Appeal on Sabbath, February 11th, the Secretary preaching in the Congregational Church of Auburndale in the morning, speaking to the Sabbath School right after preaching service, occupying the pulpit of the Park Street Church in the evening and presenting the McAll cause. As an illustration of how far this interest reaches, there was a gentleman in the audience from Detroit who left a substantial indication of his regard. On Monday, through the kindness of Rev. Mr. Campbell, the Secretary was given ten minutes to speak before the Congregational Ministers' meeting of God's great work in France. On Wednesday was the monthly meeting of the managers of the Boston Auxiliary, and a remarkable meeting it was. Of the entire number 27 were in attendance, and the whole atmosphere was spiritual and delightful. In the evening a public meeting was held in the chapel of the Old South Church. Dr. Hamilton of Roxbury presided, and Dr. Rossiter spoke at length on some present phases of the McAll work.

**Salem** Is not behind-hand in interest in McAll work. An auxiliary is sustained there under the able leadership of Mrs. Clark, wife of Rev. Dr. Clark of the historic Tabernacle Church, the source of so much missionary spirit and enterprise. A union service, in which all the churches of the city are interested, is held on some Sabbath evening in February, and an offering is made for the McAll work, besides the canvassing by the managers in the different churches. It is a great advantage to give the secretary opportunity thus to appeal to the community at large, for it extends the information about the work, increases interest in the Mission, and secures from the people the money that

God has selected for himself. For God has in every community those whom he has selected to sustain the McAll Mission, and also money which He claims for himself for this cause. Hence the need of the manifest presence of the Holy Spirit, that these selected ones may be obedient to God's call.

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THE SILENT HIGHWAY

Those who have found *The Cruise of the Mystery*, or *Fifine*, helpful to them in their collecting work may be interested to know that a mission story is being written under the above title, which in a sense is a sequel to both of these. The chief interest centres about a "tracker" family; trackers being a class of people who haul canal boats on the narrow canals



which connect the great rivers. This family comes again and again into touch with the Mission boat, and on it we meet our old friends, Nicolas Pipotin and his wife Bellah, *Fifine* and *Désiré*, and others with whom we were formerly acquainted. The story is running as a serial in *The Evangelist*, but will doubtless appear in book form in due time.

## RICH AND POOR

REV. S. R. BROWN.

An invitation from our Bureau to conduct two American gentlemen, who wanted to see how the poor live in Paris, was gladly accepted, for I knew rich and poor would be benefited by the visit.

"How do the poor live?" I asked a lady colleague at the New York hall.

"Live!" was the answer! "They don't live, they exist. They don't even grow, as *Topsies* do in America: they vegetate, and it is wonderful how this vegetating process goes on for years."

Probably the poorest live near the Mission Station in the rue Nationale, Ivry; and the vegetating process goes on near the Central Market and Salle New York.

We started for Ivry in a carriage and left it at the Mission House door, where Mlle J. Cladière, the bright, intelligent Bible woman awaited us.

At the sight of four gentlemen, she was taken aback.

"You are four," she said in dismay. "You said two, Mr. Brown."

"Cannot help it, Mademoiselle. It means more manna for your poor."

"Where must I take you?"

"Anywhere! to the most interesting, most needy, and some fruits of the mission."

"I will take you to see Jeanne, in Harvey street."

"Is that where a young woman was murdered the day after I visited with you and Mrs. Parkhurst of New York?"

"Yes, it was Jeanne's sister; she deserved it: she was often warned her husband was mad with jealousy. He killed her. She was only seventeen." The voice softened at the recollection. As I had read in the morning's paper a feud had broken out between Harvey street, and the Golden City (*Cité Dorée*), I put the question,

"Is it safe?"

"With me you are safe. They all know me as a friend, and not a spy."

Mlle C. led the way, a doctor of Divinity followed, then our visitors, and I brought up the rear.

Harvey street has a narrow entrance, then opens out into a wide street and ends in an open space. On one side is a dead wall and some twenty youths were lying on the ground, taking a sun bath, for the street was bathed in sunshine. These so-called *oujous* did not even deign to look at us.

Mlle C. turned into a narrow passage: we followed in Indian file.

“Jeanne, Jeanne!” called our leader, and there came out a maiden with an attractive face, who stretched out her arms from side to side of the entrance to bar our passage. “I cannot receive you, I am not dressed; I am sorting, see!” and she showed her soiled hands. Some coaxing went on, finally the arms dropped and she skipped away and we entered an open square of small houses kept by rag-pickers. Jeanne’s door and window were wide open; she stood over heaps of paper, rags and bones, pieces of bread and meat, sorting the morning work. At 4 A.M. she starts on her tour: it brings in 2 to 3 francs a day profit, and the destiny of the unsavory heaps was explained to our visitors.

In a corner was an iron bedstead, the first she had ever had. Mlle C. explained that she had been “dragged up” an orphan by a drunken uncle, her bed a heap of rags. The present one was a gift from a friend, when shoeless, penniless she had set up a home for herself.

Yet she introduced us to this uncle, who had even chairs to seat all five of us. A relic of the siege hung on the wall; seen and coveted as a relic it was graciously offered, but at last uncle sold it at a good price. The rag-picker could not find a piece of clean paper to wrap up the memorial, so I bought a newspaper *outside*.

We were all impressed with the girl’s striking contrast to her environment—a fair picture in a dark background: her drunken uncle, her murdered sister—our interest increased. What could be done to lift her out of the vile surroundings? I put the question to Mlle Cladière. She felt it a reproach and expatiated on her being an honest, virtuous maiden: an ex-



ample of purity in the horrid place and respected; she had received religious instruction, was a member of the Protestant Church.

“How did that come about?” was asked. “What made the difference?”

Mademoiselle was abashed, her head drooped; she looked on the ground as if ashamed, or too modest to make the confession, and said slowly:

“I kissed her!”

“What!” was the exclamation.

“I kissed her!”

Our curiosity was whetted.

“Tell us all about it!”

We walked slowly towards the Golden City (our next visit), and she said:

“One evening she came to the mission room, hair uncombed, face coated with dirt, without shoes, only a piece of leather, and ragged clothes; truly repulsive. She listened attentively. I don’t know why her face attracted me; my heart was drawn toward the orphan girl, and I thought ‘Can I kiss her for Him?’ As she left the room I took her hand, leaned over and kissed her on both cheeks. The girl was used to kicks and cuffs; kissing is not ‘la m<sup>o</sup>de’ in Harvey Street. Next week she came back, but changed, clean, tidy and had made some attempt to dress decently. On asking her why this change, she answered: ‘You kissed me!’”

Judas betrayed his master by a kiss. Mlle Cladière won this lamb for the master by a loving kiss.

Jeanne, the rag-picker, is still in Harvey street and prefers wandering the streets of Paris in the early morn to domestic service, or any other service. I have asked about her, have seen her at the Mission room dressed neatly in black, like a *bourgeoise*, and have been told, “All goes well.”

We next went to the Golden City rabbit warren, where we lost our visitors, and had to go and seek them. We found them watching a little girl marking a sample and patiently waiting till her name *Marie* was finished. They carried it away as a memorial, to the satisfaction of mother and daughter.



Then to Jeanne d' Arc's "City." A huge congeries of tenements, where the poor vegetate; there our friends saw Blind Emma, 80 years old, who spoke English. Finally we drove off, leaving Mlle Cladière richer for her poor, and came to old Paris. Fig street, Lion street, Charles V street, St. Paul Gardens were visited—the streets of 400 years ago—and we closed our visits at a bit of an old convent hidden away in a yard. Here were two widows, both Christians: what contrasts to some dismal dirty homes! One woman had to borrow chairs to seat us; converted at Salle Rivoli, she had learned to read at fifty years of age. A large Bible occupied a place of honor. She read to us, then the Doctor spoke, and prayer closed our family worship. Here our visits closed. The rich and the poor had met together: each the better for it. And strange! Three of those we called upon have passed away: Blind Emma, the market porter who was sick and interested them so much that they left 50f. to dole out to him—the last dollar was towards his funeral. In each case we have a good hope that they are now in a better world of which it is written: *They shall hunger no more; for the Lamb shall feed them and God wipe away all tears from their eyes.*

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The McAll Mission has given another worker to the foreign field. One of the teachers at the Faubourg Saint Antoine School sailed from Marseilles on the 3rd of December for Maré, Loyalty Islands, where her husband has accepted a post of artisan missionary. Our friend was born a Protestant, but she owes her knowledge of Christ to the Faubourg School, where her face has been familiar for nearly twenty years, first as scholar and then as teacher. Through the generosity of some ladies she has been able to spend the last two years in Madame Dalencourt's Training Home for Bible Women, where she took a good place. Her husband was born a Catholic, but has been for some time member of the French Wesleyan Church, owing also not a little to the late Lady Beauchamp, whose "Sailors' Home" at le Hâvre he used to attend assiduously in the intervals of his voyages. After some time spent before the mast he finally offered himself to the Société des Missions as *artisan missionnaire*.

## A PRESIDENT'S DIARY

*Mrs. Charles Green, to the Baltimore Auxiliary.*

I propose to keep a sort of diary regarding the McAll Mission here in Paris, and will begin by telling you that I went to our Baltimore Hall last Friday evening, by invitation from Miss Johnston, our English lady, who has been working here for the past ten years. It was her regular evening at the hall. She sits by the door, and gives to every one a hymn-book and a welcome. We sat near the front, and I could see the audience—working people, men and women, such as we see in mission churches, but poorer.

The address was by the pastor of one of the French Evangelical churches. Miss Coldstream, another English lady, was at the organ. They sang five or six hymns to our Moody and Sankey tunes. They sang with spirit, as though they were used to it. The hall was well filled. Miss Johnston tells me it is the most encouraging hall in Paris, as regards attendance; 130 last Friday.

I have been twice to Philadelphia Hall; attendance slender. The pastor gave a running commentary on Corinthians, as to Christian life. It would have been called in America a dull sermon. He did not introduce a single incident or illustration, nor did he try to touch the feelings of the people. Yet these people listened without moving eye or hand. I never saw a more attentive audience. There were such hungry faces, and the thought came to me: Can we dare to think of withholding the bread of life from people like these?

Miss Johnston gave notice that she would begin a mothers' meeting on Wednesday, the 22nd, and I told her I would be present.

*Wednesday, the 22nd.*—Twelve women came to Salle Baltimore to this mothers' meeting. Miss Johnston made tea for them, and asked me to read aloud a French tract while she was thus engaged. She then went to the organ and announced a hymn, asking me to read the verses. It was a translation of the hymn, 'The Great Physician now is near, to the old tune. They sang with great spirit and in excellent time.

While they took the tea and crackers, I talked with several. Two elderly women told me they had been coming to that hall for two years, every night. One said: "I am alone in the world. Where could I go nights and be as happy as I am here with my Saviour?" Her face fairly glowed as she talked. The other said: "When I first came in here I had no peace; I had never seen a Bible. Now all is peace; my Bible is dear to me." Several others spoke in a similar manner, and, moreover, they told me they had visited other halls, and this one was the most popular.

I had warm handshaking when I left, and promised to go again.

*Thursday.*—Went, by invitation, to call on Miss Coldstream. She is one of the ladies of the Mission, and, with Miss Ramsey, gives her entire time to the work.

I am having my eyes opened to the knowledge of the self-sacrificing lives of these Mission workers—ladies of education and piety, who live here up five flights, and go from night to night and from day to day to the halls.

Miss C. told me that Baltimore was doing perhaps more good than any of the other halls; but it is so cold there, and so dark! How I wish that we could afford to light the entrance, as every other place on the Boulevard was lighted! It would be so much more cheerful!

There is great complaint of money not coming, and several halls have been closed. Our beautiful texts are the only bright things to look at in our hall. I am told that there is always a larger attendance of men than women at night.

November 28th at 5 o'clock went to the weekly meeting in Philadelphia Hall. After a brief address the leader gave his cases for prayer—young people of the Mission who had been led away by temptation. There were seven prayers—all voluntary. Mr. Soltau drew my attention to two men sitting behind me, one of whom had been a noted anarchist, the other an ex-priest. Both were converted at the McAll Mission, and often speak in the meetings.

The hour being over, we exchanged greetings with the workers, among them Miss Johnson of Bryn Mawr, and Miss

Radcliffe, daughter of the well-known Evangelist of Liverpool. In the ante-room some ladies were having tea, preparatory to going to their night meetings in distant quarters.

*December 6th.*—Yesterday being the regular day for the Mother's Meeting, I took a cab and drove to the Salle Baltimore, a distance of more than five miles. Sixteen women were present, and after roll-call I was invited by Miss Johnston to address them. I told them of the many years that I had been interested in them, and what a pleasure it gave me to be among them, and I read the first nineteen verses of St. John x., and oh! such eager faces, such attentive listeners I have rarely seen; and as I sat down by them and spoke to them individually, really I was surprised at the intelligence shown by many of them. One of them said: "Madam, what you said has been known to me from my cradle. My mother was a Protestant and taught me all this." I said, "Hugenot perhaps." With a bright smile, her answer was, "Yes, Hugenot." This interested me greatly, showing how God has cherished the precious seed of the kingdom through all the dark years.

All our memorial chairs are in place, and they and the illuminated texts were pleasing reminders of our Auxiliary and my fellow-workers in Baltimore.

I hope my letter may be of some use in aiding your collections. Oh! what a terrible deed it would be to destroy the Mission: a light truly shining in a dark place.

#### THE MACEDONIAN CRY

Every friend of the McAll Mission has heard the story of the workingman's appeal to Mr. McAll: "We are ready to hear if some one will come and teach us the true religion," which proved to be "The Macedonian Cry" to this devoted servant of God; but few of them have seen the sacred spot where it was uttered. The picture opposite gives that corner of the "Exterior Boulevard" with the café, where Mr. and Mrs. McAll heard this appeal on that August evening, 1871.



BOULEVARD DE BELLEVILLE. "We are ready to hear."



## IN THE COUNTRY TOWNS

REV. CHAS. E. GREIG.

I have just received a letter from our agent at Limoges, the hall supported by Plainfield, N. J. On one of my recent visits he spoke to me about a visit he had made to a rich manufacturer at St. Yrieux, a town some thirty miles off. I urged him to try and get up some meetings there, and he promised he would. He now tells me that the first meeting took place on Monday evening ; the hall, the common room of an inn, was packed to the door and beyond it. On his arrival he was told that the members of a Catholic workingmen's club were to come and disturb the service, and two priests had been told off to answer his arguments. All the same he began the meeting at the hour named, and was listened to most respectfully. He was told the two priests did make their appearance at the door, but were so cordially hissed by the crowd that they deemed it wise to retreat. If the club was there it at least made no disturbance. Our friend was asked to return, which he intends doing.

This is just an example of what might be done in innumerable towns in France. If we had money we should send a colporteur at once to St. Yrieux, and arrange for some good speaker to go there every Sunday evening and give a public address. Some souls would be saved ; perhaps a far-reaching work begun. I had another very good school at that Newark hall which I am working up, no longer ago than yesterday. Not very far off is another of our halls. There I told the children that I wanted to get those of the Boulevard Voltaire into the hall yonder and suggested that they should come themselves, and bring a Voltaire child with them. And they set to work eagerly and yesterday fifteen of them brought more than two each, marshalling them in with great majesty, and seeing that they behaved themselves, sang the hymns properly, and so on. There again, if I had money I could take a disused shop for a month or two, a little off from the district reached by any of our regular schools, and set the children to fill it with their comrades. As much good would be done to the old school as to the new by this outburst of energy.



SKETCH OF HUGUENOT CHURCH HISTORY

*By A. H. G. De Rougemont*

(Delivered at the National Club in London.)

France has ever been the great battlefield of the two religious parties of Europe; her history since the Reformation is a drama, and it is hers even to-day to determine the victorious influence of the Gospel on the Continent.

The History of the French Reformed Church may be divided into four headings, corresponding with the four centuries through which it runs.

Sixteenth Century, 1512-1598.—The Reformation, accepted by the people, is rejected by the kings and bishops (St. Bartholomew).

Seventeenth Century, 1598-1685.—Protestantism shines in the pulpits and academies, but is near being extinguished at the Revocation of the Edict of Nantes.

Eighteenth Century, 1685-1789,—The Huguenots, in spite of persecution raging, at length regain their liberty.

Nineteenth Century, 1789-1899.—The Reformed National Church acknowledged, and the orthodox party at work, and seeking to revive the whole country,

I.

The Reformation, which began in France, where it was most needed, brings the names of men of humble rank in opposition to those of kings and prelates.

In the year 1512—five years before Luther's name was heard in France—Jacques Lefevre was preaching Christ and free justification by grace alone, having banished from his own soul, and that of his pupils at the Sorbonne, the gloom of a monastic life.

Amongst the youth gathered round the aged Lefevre, Guillaume Farel especially attracts our attention, who, by the warmth of his eloquence, would have won the sympathy of the whole nation had he not been so fiercely opposed.

Next to him, no one was more instrumental in introducing Protestantism into France, than Briçonnet, Bishop of Meaux, whose visit to Rome had opened his eyes to the errors of popery. His influence was greatly felt at Court and in liter-

ary circles of Paris, as well as in his own diocese at Meaux, where the first Protestant congregation in France was formed.

At first the threats of a coming storm only brought increased prosperity to the Reformed Church, but ere long the Bishop, not having sufficient force of character to withstand the fear with which the cruel death of Jean Leclerc inspired him, drew back, and left Farel alone in the heat of battle.

In this time of difficulty, Calvin comes gradually upon the field of Protestantism, and to him was delegated the glory of organizing the Reformed Church. It was in Paris, and by the influence of Pierre Olivetan, the first translator of the Bible into French, that he was led to receive the truth, and afterwards to acquire the name of "Father of Protestantism." He had in his faithful associate, Theodore de Beza, a helper such as Luther had in Melancthon.

The Reformation had very soon won over a large part of the nobility, the bourgeois, and in general, the enlightened classes. Some of the most noble names in Court were amongst the disciples of the humble pioneers of the truth, but the most illustrious convert in the palace was Marguerite de Valois, Queen of Navarre and sister of François I.

But the house of Valois was too corrupt to accept a pure doctrine. It was not possible for such a frivolous character as François I to lend his aid to Reform. Though singing the Psalms translated by Marot, he was led into a course of persecution, which was continued by his followers, and led to the massacres carried on by the Duke of Guise and the Cardinal of Lorraine, and provoking civil war towards the close of the century.

Then appeared upon the scene the great Coligny. But how could even the most able statesman or general withstand the wiles of the artful and designing Catherine de Medici, or the weak, vacillating Charles IX ?

It was during these persecutions, and ere the summons for the Council of Trent could be responded to, and prior to the reorganization of the Church of England under Queen Elizabeth, that delegates from many of the Protestant congregations in various towns in France were assembled at their first

synod in Paris (1559), and two years later at Poitiers, where a creed, with a code of discipline, was carefully drawn up, based upon the Word of God, which has continued as a bond of union up to the present day.

Much of the Waldensian and Albigenian Evangelical tradition, which for centuries had been regarded as heretical, was incorporated in this Huguenot doctrine and discipline.

This period was concluded at the death of Henri III in 1589, who was assassinated by Jacques Clément, a Jesuit, to whose order he had lent his sympathy.

Thus ended the House of Valois.

## II.

With Henry IV begins the House of Bourbon (1589). It is well known how he abjured in order to become the acknowledged monarch. In 1598 he gave to the Protestants the celebrated Edict of Nantes—by which a measure of religious liberty was granted them—notwithstanding the Catholic League which had been previously instigated by Henry of Guise.

Had they been unmolested, the Huguenots would have remained in subjection, having at this time for their leader the noted French Protestant statesman, Philippe Duplessis, Duke of Mornay, a man of upright and irreproachable character, whose influence kept them from political intrigue; but under the provocation of the Catholic League they were impelled to lay a strong claim to a political position. But He who does not use the arm of flesh for the furtherance of His purposes did not bless this policy, and from this time the Reformation ceased to make the same progress.

After the assassination of Henry IV by François Ravallac (1610)—who thought it a very meritorious act to exterminate a king accused of being a Huguenot—Cardinal Richelieu, who held the reins of authority under Louis XIII, determined to subjugate the Huguenots, and regardless of the rights accorded to them by the Edict, at all costs to take La Rochelle, the great palladium of the Reformation, which had so often defied all the strength of the king. After this cruel siege the emigration of the Protestants began, by which France forced beyond her borders the most valuable of her population.

Nevertheless, during this century, we see many able and learned men rising out of the Protestant confession. Learning was encouraged by a number of academies scattered freely over France, such as Sedan, Montauban, Montpellier, Nimes, &c., all well supplied with professors, and a body of students. Fénelon would have shown a more manly faith had he given a less prejudiced hearing to the teaching of the Huguenots, and Bossuet would never have attained his eminent position had it not been for the light thrown into France by his despised opponents—such as Dumoulin and Jean Claude—in controversy with whom much of his life was spent.

At this time not less than 2,000 churches dedicated to the reformed worship were braving the storm which was soon to destroy them.

The king, Louis XIV, and the Bishops were determined to wipe out all "heresy," and in a thousand ways persecution was instituted for the Protestants. They were excluded from public offices and dignities, they were taxed, deprived of their rights, many of their churches were demolished, their pastors driven away, their sick visited by monks, their schools closed, their workmen excluded from employment, their rich robbed of their goods, their children compelled at seven years of age to choose their religion and taken from their parents to be brought up in the Catholic faith, their marriages illegalized, and beyond all, many of those attempting to flee were caught and massacred by hundreds at the ports and on the frontiers. But the culminating act of Louis XIV was the revocation of the Edict of Nantes, under the instigation of Louvois, whose cruelty to the Protestants has branded his name and associated it with the barbarous "dragonades." This was the work of Jesuits, whom Pascal, together with the great Arnauld and Nicole, strongly denounced, while he himself shared the fate of the Jansenists, to whose school he belonged. The Gallican Church had accepted Jesuit aid, how, therefore, could she survive its deadening influence?

Soon after the Revocation, Vauban complained that France had lost 100,000 of her best men, 60 millions cash, 9,000 sailors, 600 excellent officers, 12,000 trained soldiers. St. Simon

bitterly regretted to see 4,000 factories shut, commerce ruined, fields quite desolate. Sismondi says "France was deprived of nearly one million of her best and most industrious people;" Henri Martin and Edgar Quinet, the latest historians, acknowledge that numbers in this case meant too little, because those who remained felt discouraged and demoralized by the absence of their leaders. But this loss to France was gain to other countries.

At this time William III of Orange was called to the English throne, and he accepted, one century before the French "Déclaration des droits de l'homme," the constitutional "Bill of Rights" for the nation which had accepted the Bible.

*(Concluded in next number.)*

## COLPORTAGE IN THE HAUTE VIENNE

L. BOYER

I had been for some time desiring to make a colportage tour in certain districts of the department of the Haute Vienne, where the Gospel is little known. When ready to start I had no difficulty in knowing what direction to take, for I had before me the two divisions of St. Yrieux and Rochechouart, besides that of Limoges itself, with its seven cantons. Having only a month for the work, I thought it best to visit the more important localities, taking the smaller places that I passed through on my way as well.

God was pleased to give me many encouragements. One day I began my work with a certain hesitation, not having succeeded in making any sales the previous day, but the first person I met bought a Testament. Another time on arriving at a village an old gentleman and his aged wife would not look at my books, but a little servant followed me in the street and bought a Testament.

I found that great prejudice existed against the Gospel, but often a few minutes' conversation sufficed to dissipate it. A young workman, after having turned over the pages of a Testament, said, "I see it speaks of the good God. It is a priest's book, and not for me." He was greatly astonished

when I read to him a few verses radically opposed to the teachings of the Catholic Church.

I observed that many Catholics have a dread of the Bible, especially if they suspect the seller to be a Protestant.

At P. I met a woman who forced her aged father to give me back the tracts I offered him. Shortly after I found the old man alone in his workshop, and there he gratefully took all that I gave him.

At C. a lady asked me endless questions. "Was it the true Gospel that I offered? Was it the right translation? Anyway I shall be able to judge for myself, for I shall read it."

At X. I had this answer given me: "I do not like to read religious books unless I know where they come from, for fear they shake my convictions." "It may be," I replied, "that you have a fear that possibly your basis is not very solid." "It may be, but one does not like to change." "Ah, but if your house was likely to fall, you would quickly change it for one more solid!" A moment after, a teacher who had overheard the conversation called me to her to buy a Testament.

At T., in a workroom a group of young girls, very seriously inclined, looked carefully over my books, and I thought I was going to sell several copies, when suddenly all changed their minds, and would take nothing. The fact was that, glad at the thought of selling so well, I began to give round some tracts, and on the first page of one of them, entitled, *Le Retour*, was the word "Protestant." At the sight of that word they all took fright, and I had to take my leave!

At R. I was asked if the Gospel was good for curing illness, or for helping people to be cleanly? People had observed that those who lived according to the Gospel were generally in better health and more cleanly than others!

The New Testament is an unknown book for the most part among those who have been taught in their catechism that they are Christians "by the grace of God." The colporteur does a good work as he takes from house to house the Word of God.—*From the Paris Quarterly.*

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"God gives us always strength enough and sense enough for what he wants us to do."—RUSKIN.



NOTES FROM THE FIELD

The Joy  
in Believing

*"Oh je suis heureuse! Dieu est avec moi!"*

So exclaimed a poor woman who had found Jesus as a Saviour. That is the joy that the McAll Mission is bringing to many sad hearts in France. The especial feature in the religious experience of the French people brought to Christ is joy.

"Jean, Jean, Jean!" exclaimed a workman dying at the hospital. What Jean? "My little book of St. John." They brought him the gospel of John. He put it over his heart and kept it there, close pressed to his bosom. Oh! scatter the Word of God. Man's words are faulty. They lack authority. But when the Bible says, Believe on the Lord and be saved, we rest.

Members of the Mothers' Meetings choose verses of scripture which they call their "Culled Flowers of the Word of God." Others have voluntarily signed a card by which they promise to consecrate the first few minutes of every morning to reading a few verses of scripture and prayer.

Tract  
Distribution

Verily tracts prove themselves to be "leaves of healing from the Tree of Life." Next to the distribution of the word of God in value as a saving agency, is the distribution of these leaves of healing. Some Auxiliary that is looking for a general work, fascinating because it is general and not particular, could do no better than assume the duty of paying for all tracts distributed by the Mission. Great would be the surprise and the joy of its members in the day when God counts up his jewels.

Glimpses

At Alfortville the hall is filled to overflowing every time it is opened; the cry is heard again and again: What must I do to be saved?

At Bicêtre the work is growing in spite of unfavorable conditions.

At Creil those who come to laugh remain to take part.

At Lagny the work is going on well. The year past has been the best in its history.

At Montreuil-sous-Bois nothing but the smallness of the hall prevents the work from assuming larger proportions.

At Puteaux no very striking facts, but real good has been done.

At St. Germain-en-Laye we are encouraged, says the pastor.

At Boulogne-sur-Seine notwithstanding many perplexing circumstances, the Gospel is preached, and souls are wrought upon by the prayer that the time may soon come when the spirit of God will appear with power and break every chain.

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### MISS BEACH'S LETTERS

NO. 12

April 14. To-day I have varied the programme a little by going to Notre Dame, to hear the famous Père Monsabré.

As it is Palm Sunday, the entrance was besieged by men, women and children, all eager to sell little bunches of green twigs, which represent the palm branches. "Madame, a nice fresh palm, only two sous." "Monsieur, small palm, fresh and green, only one sou." I did not invest, but hurried in to secure a seat.

All the centre of the cathedral is reserved for gentlemen, and also the best places on the side facing the pulpit. I was reminded of Joseph Cook's speech—"I address myself to the male intellect of Boston"—but I did not feel at all disposed to complain. One sees so few men in the churches here that I would gladly yield my place to any Frenchman who would go to hear the Gospel, and Père Monsabré, though a Romanist, preached Christ crucified.

There was a noble audience of men, many of them looked like persons of culture. There was hardly a vacant chair in all the space reserved, and everyone seemed to listen attentively.

I had a tolerably good seat, but it was very difficult to hear. No voice can fill such an immense building; it will contain twenty thousand people and the arches are very high.

The subject of the "conference" was The False Christs. The preacher spoke first of the effort of modern freethinkers to destroy the Christ of the Bible, and then he drew a striking picture of the different types which they vainly try to substitute for the Divine Redeemer, whom they would gladly ex-

plain out of the New Testament and out of the world. "The same method of reasoning applied to general history would reduce us to a state of utter scepticism about the past, the past indeed would cease to exist for us except as a sort of shadowy phantom." "I ask you to answer honestly one question—Is there one Christ among all the creations of freethinkers who is able to bear the sin and woe of this world as the Christ of the Bible has borne it through all the ages?"

Père Monsabré is very eloquent, and while none of my friends will accuse me of the slightest leaning toward Catholicism, I will say Godspeed to any man who preaches so simply and earnestly our common Lord to a company of sceptics.

He gives a series of "conferences" at Paris every year during Lent. This spring he gives only one each week. I believe he preaches in other places sometimes, but much of the time he stays in his convent. He wears the long white robe of his order. He is a close student of science, and unlike some of his brethren he is willing to discuss such matters. Last year he had several "conferences" on Darwinism. I staid a little while after the sermon to hear the music. The effect of organ and voices in the vast space is very grand.

As I came out two blind men sat by the door begging, two or three women were selling little trinkets as mementoes of the building, and a small boy shouting at the top of his voice, "Don't forget to ask for the picture of Père Monsabré, the preacher." I thought of the money changers of the old Temple and realized I was not in my dear native land.

April 18. We did not move until yesterday, as it is almost impossible to find wagons and horses the 13th and 14th, the grand moving days in Paris.

Yesterday morning at half past seven the four "déménageurs" came with the sort of ark which is used for moving furniture. We packed our own trunks and helped Madame till almost everything had been carried down to the court where the men packed and arranged the things. Then B, Miss A and I went shopping. At half past one we were to be at the new house for our lunch, but we were fifteen minutes late, yet found no Madame and no furniture. We walked about a little to see

our surroundings which are delightful. It seems much more homelike here; most of the houses have little gardens and are surrounded by trees. Auteuil is within the fortifications, yet it seems much more like the country than the city.

Madame de W. arrived about two o'clock with the lunch, to which we did ample justice; after that there was nothing to do till the furniture came. The men promised to be here at one o'clock: they came at four, but we understood the delay when we saw that *one* poor horse had drawn all the furniture. The heavy wagon and the piano would have been enough for the poor animal, who did not look as if he had strength enough to move. How I wished Mr. Bergh were here with authority to arrest the merciless men; as this was out of the question I told B. I hoped the horse would drop dead on the way home. I never saw such unmerciful loads given to horses at home. Some one told me the other day that there is a society here for the protection of animals, but I have never seen any proof of its existence.

April 21. We are now quite at home in the new house. We are on the fifth story, or the fourth as they say here, for they do not begin to count till they have mounted one flight of stairs. The view is delightful; from some of the windows we see the hills and beautiful gardens near the house; from my window I can see one of the towers of a building on the Champs de Mars; a walk of five minutes brings us to the Bois de Boulogne.

After my lesson Thursday I went to the church of St. Roch to see the tomb of Christ. Early in the morning the images of the Saviour are taken down from the cross, and he is said to be in the tomb until Saturday morning. No mass is said during this time, the church bells are all silent, and the devout Catholics go to the tomb to adore the cross. In the church of St. Roch, one of the richest in the city, there is a fine representation of a grotto in a room behind the high altar; in a niche on one side of this is a beautiful group of statuary representing the descent from the cross, on the other side another group representing the placing of the body in the tomb.

The grotto was supposed to be the tomb, and was literally

covered with the rarest flowers; above was a large black cross, from one arm of which was suspended a white cloth, on either side, above and below, wax candles were constantly burning.

Near this grotto, a little one side, on a low table, was a small figure of Christ on the cross, which the faithful, kneeling, kissed five times, then placed some money in the plate standing near. This is called the "adoration of the cross," and continues until Saturday morning. The room was draped with rich hangings of crimson, and one could not help admiring the effect.

Friday evening I went to the evening service at the Madeleine to hear the Stabat Mater. The opera singers go every year to some church to sing this, I believe they go where they receive the highest price. This year it was to be at the Madeleine, and I was so anxious to hear it that I went alone.

The tomb was not as beautiful as the one at St. Roch, but there was a large cross reclining before it. This cross was six or seven feet long, and made of the rarest flowers, white except in the places where the hands and feet were nailed, there the flowers were crimson.

A long and uninteresting sermon by a priest with a strange accent and an intolerable drawl, I was forced to endure, as the Stabat Mater follows the sermon. The singing fully repaid for the annoyance; the voices were rich and blended perfectly; there was no organ accompaniment and the singing was so perfect I was glad to dispense with it.

Before the service as I was admiring the cross a young lady approached me and asked me a question. I did not understand a single word. She repeated her question, when I caught a few words, but not enough to make out the rest. I began to be discouraged, when she asked if I spoke English. "Certainly, I am an American." "I speak English, too," she said, "I am a German, but I have been in England," and thereupon she began to speak a species of English less intelligible than her French. We went back to French, and finally I made out that she wanted to know what one ought to say in addressing a priest, whether it is customary to call him "Father." Now, as you well know, I am not very well in-



formed on this subject, and it seemed very funny that the poor girl should have fallen upon a miserable heretic who never addresses a priest even to ask the way in the street. I told her I really did not know, but I thought it would be perfectly proper to say "Mon père." After my return I asked Madame de W. what one should say; she told me "M. le curé" to a priest, and "Mon père" if it is a Jesuit.

April 22. Yesterday (Sunday) there was a grand horse-race on the course in the Bois de Boulogne very near us. A great crowd came from the city. The station is just beside the gate of the park. Madame asked us if we were going; we told her we thought not.

I went to church in the afternoon quite ready to enjoy our good pastor's excellent sermon on "the last enemy that shall be destroyed is Death." The church was crowded, and the simple service seemed to me much more impressive than all the forms and ceremonies I have seen during the past two weeks. If ever there was a born Protestant I am one, and yet I have no difficulty with the Catholics here.

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#### THE MISSION AT THE EXPOSITION

Ever since the Exposition was decided upon our Paris Board have been endeavoring, in co-operation with other French Societies, to secure a site where the evangelistic work so fruitfully done at the two former Paris Exhibitions could be carried on during this one. Up to this time it has been impossible to secure a suitable locality. *The London Christian* now says that a hall nearly opposite one of the principal exits, that of Porte Rapp, has been unexpectedly offered. The McAll Mission, owing to its already unsatisfactory financial position, is unable to undertake any pecuniary responsibility in the matter, but will gladly help in arranging meetings if the funds can be obtained. A special committee has therefore been formed to have charge of the work, composed of M. Sautter and Rev. C. E. Greig, representing the McAll Mission; M. Theodore Monod, representing French Protestantism; and M. Vasseur and Mr. J. G. Alexander representing the Society of Friends, some of whose members are



taking a warm interest in the effort. It is greatly to be hoped that the required funds may be provided, for as past experience has shown, the opportunity is an admirable one to reach not only French people, but many from all parts of the world. There is to-day in the pulpit of the Reformed Church an eloquent pastor who, in 1878, came up from the provinces a barefooted peasant lad. He attended a meeting in our little kiosk and received a Gospel according to St. Luke. Coming again to the Exposition in 1889 he strayed into the little portable hall which has since done such good service at the Gare d' Ivry, heard a gospel sermon and was given a copy of St. Luke. He recognized it as a duplicate of one still in his possession. Struck by the coincidence he began to study the little book, and was moved by it to seek an education and is now a very useful pastor. As we go to press comes the glad news that English Friends have provided the needed funds and we shall have our hall.

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#### A NEW STATION IN PARIS

The most interesting event of the first week in February was the opening on Sunday, the 4th, of the new hall at Bicêtre. This is a suburb of Paris, on the south, containing a hospital which is both a home for poor and infirm men, and a mad-house especially for epileptic cases. Like all the immediate suburbs of Paris on the south side of the river, it is peopled chiefly by the very poor. Some two years ago, M. Merle d'Aubigné tried a temporary mission in an unused shop, and met with enough success to make him wish to carry on the work after the month ended. The great difficulty in such a case is the want of a proper hall, as the houses are very small and squalid. Still two or three meetings a week have always been held, chiefly by M. Merle, till at last it became urgent to secure decent accommodation. One of our directors, a banker, bought a piece of ground and lent it for a hall; Madame Dalencourt, the well-known directress of the Mission to working women in France, sold at a small price a wooden chalet for which she had no further use; Merle d'Aubigné collected enough money to set the thing up, and finally the inaugura-

tion was fixed for last Sunday. I was announced to preside, but I preferred that my colleague, Merle, who had been the soul of the whole enterprise, should take that place, and contented myself with giving an address. M. Bonnal, the reformed pastor of that section of the Paris suburbs, was also present and spoke. The hall, a neat building capable of seating about sixty, was crammed, and many people stood outside. A devoted couple, living on the spot, would soon gather a congregation round them, but we can do little at present but hold the fort.

Last Sunday the rue Royale, salle Philadelphia, was crowded to hear an address from Pastor Tophel of Geneva. And yesterday I had the hall of the Boulevard Voltaire, supported by the Newark friends, as full as it could hold of children, to hear a talk on Joseph, with lime-light views.

CHAS. E. GREIG.

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

FROM JANUARY 15 TO MARCH 15, 1900

MAINE, \$100.00		NEW JERSEY, \$2204.16	
Portland Auxiliary.....	\$ 100 00	Elizabeth Auxiliary .....	\$1009 66
MASSACHUSETTS, \$1737.75		Morristown " .....	262 50
Boston Auxiliary.....	\$1674 50	Newark " .....	420 00
Lowell—S. Robitschek.....	1 00	Plainfield " .....	512 00
Pittsfield Auxiliary.....	52 25	PENNSYLVANIA, \$3127.82	
Uxbridge—Miss D. P. Atherton.....	10 00	Bellefonte Auxiliary.....	\$ 20 00
CONNECTICUT, \$1067.28		Philadelphia " .....	2782 45
Hartford Auxiliary.....	\$ 200 00	Seranton " .....	103 57
Meriden " .....	224 00	Wilkesbarre Auxliary.....	\$ 221 80
New Britain " .....	10 00	MARYLAND, \$724.50	
New Haven " .....	523 67	Baltimore Auxiliary.....	\$ 724 50
Norwich " .....	109 61	DISTRICT OF COLUMBIA, \$466.00	
NEW YORK, \$2339.75		Washington Auxiliary .....	\$ 466 00
Brooklyn Auxiliary.....	\$ 15 00	OHIO, \$160.50	
Buffalo " .....	106 00	Dayton Auxiliary .....	\$ 160 50
Geneva—M E Sill.....	10 00	KENTUCKY, \$74.10	
Ithaca—Missionary Union .....	5 00	Louisville Auxiliary.....	\$ 74 10
New York Auxiliary .....	1785 00	MISSOURI, \$10.00	
Round Lake—H. C. Tripp.....	5 00	St. Louis Auxiliary.....	\$ 10 00
" " —F. G. Selch.....	1 00		
Troy Auxiliary.....	462 75		

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### General Secretary

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